# CHRSTAN COMMONWHAI

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that the failure of this bill was not for unfit for the white man? want of a fair presentation of the facts voting and acting, or perhaps vote and

We select such passages of Mr. B.'s

After providing that the management of the College, the election of trustees, twenty thousand dollars to be raised by the Synod has been paid, this compact thus proceeds:

body called the Synod of Kentucky, who is on the question of slavery and sup-Elders in connection with the General church until "they have given evidence Assembly of the Presbyterian Church, of repentance for their sins and have

> upon the which we ought not to

ntleman from Louisville says ables us to meet death without fear. that contract this proposition

from Scotland, and which, reckoning | ical opinions in quiet? was not in connection with the Presby-

under the control of the Radicals the shall ipso facto be dissolved, and its the trouble would all pass over. to less than 30, and in less than twelve action of the General Assembly, are ly agreed upon the following course: months, what was once one of the most authorized and directed in such case to student from our State. Look at the Theological Seminary at Danville, enTheological Seminary at Danville, dowed by the munificence of the Pres- of the General Assembly." byterians in the State of Kentucky.

of the people of Kentucky \$1,500 per delay. the points raised before the Legislature not even a nominal one. Are you going in his remarks long extracts from a lec- articles in which they had deliberately Speech of Mr. B. F. Buckner, of Clarke our own citizens, or place them under petuity of republican institutions, and county, before the Legislature. Intelli- the control of men who will drag them that every man should be permitted to gent Presbyterians will perceive that down until they will only be fit to be worship God in his own way. What Mr. Buckner did his duty nobly, and schools for the degraded negro-totally has that to do with this case? He might

before that body, but obviously from bly of the Presbyterian Church, held in reading; every word of it I agree to, and the usual indifference and neglect of St. Louis. The gentleman talks about I am here willing to adopt the extracts that class of conservative men who bringing politics into the church. I ask he has made from that publication as a evince their profound sagacity by lock- him to listen to these doctrines. [The part of my speech, but what has it to do ing the stable door after the horse is Speaker here read from the minutes the with this question? Do we propose that order requiring that a minister of the the adherents of the General Assembly stolen. We think it possible that some- church on being examined should be re- shall not be permitted to worship God time before the close of the present cen- quired to state whether he had ever in such manner and form as they desire? tury, our friends will find out how little the cause of truth and liberty, either liberty and whether he believed slacivil or religious, has to expect from his non-confession, or on testimony, it with the right of conscience." That is that sagacious "milk and cider" con- was found that he had favored the re- the very doctrine upon which the appliservatism which so exhausts itself by bellion and believed slavery to be of di- cation is based. We say that if memdoing the talking, that it is obliged vine origin, then he is "required to con- bers of the Synod of Kentucky differ to take honday before it comes to the fess and forsake his sin in this regard with the General Assembly on political before he shall be received."]

Mr. B .- You will not allow a minisact on the other side by way of "change ter to go forth in his career of amelioof air"-for the benefit of its enfeebled rating the condition of the human race, until after you have required him to renounce a political heresy, and upon his We select such passages of Mr. B. s bended knees beg pardon for his past transgressions. And still the gentlequestions involved. It is all we have man talks about our thrusting politics into the church.

But listen to this, the most remarkable of all: "Church sessions are also &c., should be assumed by the Synod ordered to examine all applicants for whenever the first installment of the church membership by persons from the Southern States or who have been living in the South since the rebellion, concerning their principles and conduct "And to prevent doubts about the upon the points above specified." (That the United States of America, who renounced their errors." That is, no nnually as a Synod, in the State man shall receive the sacraments of the tucky, of whatever individuals church, until upon bended knees he renounces his heresy, gives up his opinnarration of Mr. Beattie concerning the meeting, and as such are ions, and accepts the political dogmas of fied in fact at each | the General Assembly of the Presbyteeir clerk, rian Church.

The dying sinner is denied the conso-ations of religion until he shall have rst been catechised, and, if need be, ations of religion until he shall have tie's story: and if he cannot recant upon a mo-

These are the men that the gentlemen embodied, for fear the Synod of on the other side would have to control cal difference, split off from the General Kentucky. These are the men now did not exist. Assembly, and to prevent the possibility invested with the power of excommuof such action in the then future, this nicating the Synod of Kentucky. Sir, General Assembly of the United States. who will lecture us upon slavery. Ah! tion put in? And the gentleman who know that the General Assembly measure has not seen fit to go back to pate the difficulty? Leave it until it the congregation toward me. the facts that existed when that contract occurs, and apply to the courts, or, if

Louis:

number of students has dwindled down | ministers and elders who adhere to this | prosperous and flourishing seats of learn- take charge of the Presbyterial records, reached among the members, it was reing in the West, will be without a single and retain the name, and exercise all solved to address ourselves to the busi-

That has passed under the control of with a vengeance. This bill has met Bible-class and prayer-meeting. It was That has passed under the control of with a vengeance. This bill has met the chief spirit in getting up this diffi- from its first existence with a determin- resolved that Mr. Jacob Schultz be in- sorrow over the work of murder they the bishop of this diocese. It feels its not bound by the laws of material things. culty in the Presbyterian Church of ed resistance from gentlemen upon this vited to conduct the singing in the resolved that are accomplishing; their testimonials of way silently into Holy Trinity by sepa-Kentucky. From being the most flour- floor; who are in favor, as they declared, church, and that the moderator be a "distinguished consideration for us;" rating the Sabbath-school from particishing Seminary in the whole West, its by a strict party vote, of placing the committee to tender the invitation."

as well have read a chapter from Robin-Mr. Speaker, here, I will read from son Crusoe or the Scottish Chiefs. Mr. questions, that the General Assembly should not therefore, invade their rights, and we ask this Legislature to strike out from the charter, a provision incorporated into it for a totally distinct purpose from that now alleged.

Case of Rev. R. H. Beattie, of North River Presbytery-the "Rejected Pastor."

We have received a pamphlet of some 48 pages, text and notes, detailing the the politics "of our party." The chief in- most intense. narration of Mr. Beattie concerning the Bethlehem Church and the North River

We have space for only extracts ba

witnesses introduced upon the state of call of the President, we had met to con- toral relation, reflect on the wisdom of his opinion as to slavery and loyalty; fess our sins, and repent of them, I, to ference of opinion concerning the causes begotten and the market for such a rement's warning, the convictions of his of God as the rule of duty, pointed out and the measures employed by the govwhole life, these saintly christians would our national sins, and especially those ernment in its prosecution, to lead to a deny to him that consolation which en- sins which were found upon us in the conflict of opinion which has impaired property into which we had plunged. pled the influence of the pastor. No one had said they were not sins, so the case and in view of all that has come before must they have a cheat. Something to knowledge. The Divine wisdom will Rentucky would, on account of politi- the educational interests of the State of far as I named anything, or that they us, we have found nothing to impair our con-

During the four years of war our church continued to grow, the last year of life and loyalty both to the Church of Christ description of the Synod was inserted, our churches are to be filled with men sent to us by this General Assembly, the Church was united and prosperous, to the Constitution and government of our country, of our beloved brother and co-presbyter the Church was united and prosperous, to the Church was united and prosperous, to the Church was united and prosperous. From my Session through all this pe-Now, Mr. Speaker, why was that descrip- but, the gentlemen say, how do you riod I heard only words of strong en- Church of Bethlehem to have acted incouragement. I had no suspicion that considerately in allowing the opinion to has preceded me in opposition to this will take this step, and why antici- evil designs were entertained by any in go forth that they questioned the interest

But I was mistaken. Two of the elthe benefit of the surroundings of the way in which we may intelligently shape the "Star-spangled Banner" performed whole transaction to enable us to give our course in the future is that we may in the church on the Sabbath, on the the true construction to the contract. have the light of the past to guide our confession of one of them as an outbreak Kentucky two bodies of the Presbyte-rian clergy and elders. There was the ciliation? What evidence have they views. It was quite natural after this intercourse. old Presbyterian Church, the church given that they are willing that the peo- that the choir should break up, although proper, the church which came to us ple of Kentucky may enjoy their polit- I made no reference publicly, to what had been done. The Session was confrom the settlement of Kentucky, has The declaration of religious opinions vened, and these two elders made a vir- in the sanctuary on the Lord's Day and had a place within the borders of our embodied in the "Declaration and Tes- ulent attack upon me. It was the first at the close of public religious worship. Commonwealth. The Synod of that timony' was nothing more than an ar- time that I knew I had their ill-will. Presbyterian Church was in connection dent presentation of the views of some They confessed that the only ground of with the General Assembly of the United of the members of this church, headed their hostility to me was politics, and States. But there was another body of by Rev. Stuart Robinson, and was en- the substance of their charge was that I the Presbyterian clergy and elders, who | tered upon the minutes of the General | had not come up to the requirements of had seceded from the old church and Assembly as a protest against what they their party. The singing of secular and act together as the devoted servants who also had a Synod, and whose Synod considered to be unconstitutional church on the Sabbath was of the Lord Jesus Christ should live; that church in heads up, large the boundaries of our understandgovernment. Upon the reception of condemned. One of the elders who arterian General Assembly of the United that protest, the General Assembly, ranged for having it done now condemn-States. That body of Presbyterians was without giving the gentlemen who sign- ed it. The other maintained now, and known throughout the length and ed the protest an opportunity of being afterward before Presbytery, that it was breadth of the land as the Cumberland | heard in their own defense, and without | right, and explained himself by saying: Presbyterians, and it was for the sole exhibiting that love of religious liberty "A thing may be wrong and sometimes purpose of distinguishing between the which the gentleman from Louisville is it may be done." Another venerable if not assuring it that all it had been do-Presbyterian Church proper and the in favor of, and for the purpose of re- elder did not know whether it was right Cumberland Presbyterian Church that buking its authors entered the following or wrong. The two elders whose polithat clause was inserted into the agree- on the records of their meeting at St. tics moved them to assault the pastor "That if any Presbytery shall disre- the peace of the church, joined by a in regard to the prosperity and success gard this action of the Presbyterian third of the same political creed, now of this college, if these men are allowed General Assembly, and shall enroll one sent an insulting notice to the minister to control it? We may judge of the fu- or more of the persons designated in to leave. He who brought it, only the celestial circles. Beslabber a man with ture by the past. There were from 195 | the preceding resolutions (that is, per- day before, had said to me that any disto 250 students at Center College under sons who signed the 'Declaration and affection toward me which he knew of the old dispensation. Since it has been Testimony'), that then that Presbytery was among outsiders, and he believed

"A good understanding having been That is religious and political liberty to the singing and by establishing a equanimity, their crocodile tears of pious

doors are now closed and it does not Southern States under permanent mili- In regard to the very serious matter and sympathy with the cause we advotion, except to pay tary control, or at least, until the Radi- I had laid before the Presbytery, there cate. Of all the dishonor to religion ar. It has not cal Congress of the U. S. shall see fit was no denial, no defense, no explanations this humbuggery is the greatest. locked up. It to declare otherwise. They have resist- tion, given or asked. Eight persons agent, no ed the passage of this bill, and have re- involved in the guilt I have described, The voice quired that the constitutional provision, politically in sympathy with one and thy of all acceptation, that Island. What suns, what stars, sueth, but the righteous is as bold as a

Mr. B. F. Buckner's Speech on the Bill still the President of this establishment to amend provisionally the Charter of Centre College.

still the President of this establishment successive days shall not be dispensed to say was, that their minister had not of the people of Kentrely 21 500 and the people of Kent lent his office to further the designs of We cannot, perhaps, better present year for the performance of no duty, The gentleman from Louisville, read their party. Two elders read written on the Centre College question, than by to encourage learning in the country, ture delivered by the Rev. Stuart Rob- set down all they had to say; and yet making the following extracts from the soul will you give your institutions into the hands of proper men selected from speech of Mr. B. F. Buckner, of Clarke

THE PRESBYTERY

granted what this political party now asked. The remonstrants were told that they had no right to a hearing. Through the condescension of Presbytery they were heard, and their remonstrance was read, but no further notice was taken of it. At an early stage in the proceedings it was announced that the minds of the brethren were made up, and that nothing that could be said would change anything. The feelings of my implacable enemies were not hurt

During the four years of war the sanctuary as a political party, and make their party prejudices and hate the standard to determine the fitness of the minister for his post, and to drive him out for the reason that he did not agree with them, was to drive out their brethren, for it was converting the Church of Christ into a political association altogether factious.

There was in this case a rare refinement of cruelty. Six members of the pastor's family had entered the communion of that church with whom this solemn convenant had been ratified. The cruelties which this political faction story of the strategy of an unscrupu- had inflicted upon the pastor they knew lous political clique in the Bethlehem must fall with crushing weight upon his congregation, to tear away a useful and family, to each of whom they had given the sacred pledge we have recited, only acceptable pastor from his people, be- to violate it, and violate it in such a cause of his refusal to preach and pray | way as would make their sufferings the

terest of the story for our Border State | The action of the North River Pres- religion that will run alone, without the shall be thus electors or trustees, it is understood that it is and shall be, the persons have been thus concerned, then region is the wonderful life-likeness of bytery in the case was so marvelously body of the Presbyterian clergy and they are not to be admitted to the this picture, of the coarse, unscrupulous characteristic of the new order of "modradicalism in New York and that with erate," "compromising" highly "pious" which we are but too familiar in the style of judicial murder that our read- us except as to the crumbs. Wanted a it has a narrow commission to do good, Border States. Many of our ministers ers are entitled to the benefit of the minand people might well imagine that this ute in full:

ers are entitled to the benefit of the minen benches for Lazarus. Wanted a re-

> THE ACTION OF PRESBYTERY. "Resolved, 1st, That the pastoral rela-Presbytery, must be some Rasselas story | tion existing between the Charles of Box R. H. Beattie be, and You say that the soul of man shall intended to satirize the doings of the not be saved if he is found disagreeing with the Presbyterian General Assembly intended to satirize the doings of the loyal school of saints here in Kentucky.
>
> Woodhull be appointed to occupy the pulpit of said church on the ensuing Sabrully are ligiton for musicians, sculptors, painting the probates. Wanted a religion for work are ligiton for musicians, sculptors, painting the pulpit of said church on the ensuing Sabrully are ligit of said church on the ensuing Sabrully are ligit of said church on the ensuing Sabrully are ligit of said church on the ensuing Sabrully are light of said church o

> > both pastor and people in allowing a dif- for such a religion. Thus the desire is Here, the faculties of religious growth the best of my judgment, using the word which led to our recent calamitous war, matter of the great family fight about the spirituality of the church and crip-

fidence in the ministerial integrity, the Christian excellence, soundness in the faith, purity ter. the Rev. R. H. Beattie.

"Resolved, 4th, That we consider the of their pastor in the ultimate success of our government in quelling the rebellion was made, in order that we may have need be, to the Legislature. The only ders united with the chorister in having and permitted themselves to be unduly swayed by suspicion and prejudice derived from utterance which would admit of a more kindly explanation than was put upon them, thus virtually disqualifying There was at that time in the State of footsteps. What spirit has this Gener- against me because I did not conduct themselves to pass an unbiased judgment

"Resolved, 5th; That the Session of this church did wrong in not pronouncing their decided condemnation of the introduction on one occasion of secular music "Resolved, 6th, That we earnestly and affectionately counsel said church to review prayerfully the past, to repent of whatever known wrongs they have committed, and by the grace of God to renounce all strife and division, and live

henceforth they deport themselves as those who know they must give account to God for the deeds done in the body. The Presbytery, being threatened by the party, through Dr. G., for any reflection on it, expunged the fourth and fifth resolutions. leaving the party to believe, ing was perfectly right.

more remarkable, of that rhetorical heaand who had fairly begun to break up thenism which arrays its victim in garlands when leading it to the slaughter! canting, hypocritical assurances of regard for him, to turn away his eyes and

> Jacobins and Jacobinesses, nay we rather enjoy it, as an evidence that we are donay their lying pretences of friendship

"This is a faithful saying and worhalls, but requiring that it shall be read on three other, were appointed to confer with came into the world to save sinners."

Ton Churchmanship in New York.

March 2d, two portraitures of the fashion- idea of charity. It searches out deable Churchmanship—the first by "Con- linquents for allowing the service of true comprehension. fucuis" whom we have quoted before as Christians to be held within any one of But third, the soul will there be emstand point; the other by the "Vicar of to the bitter death and the grave. It templating the goodness and mercy of Bray," a good Churchman who seems to seem to seem to seem to seem to seems to seems to seem to seems to seems to seem to se have his troubles as well as his breth- all the world in a flame because of the conditions, we see the goodness of God ren of the uncovenanted. We present danger that the Church of Christ will all around us. The light of day and them to our readers just as we find them get together. It blackens every earnest darkness of night, the teeming heavens —except abreviated a little to suit our friend of Christian Union with infamy and fruitful earth are all the manifesta-

that are vestrymen of Trinity, Trinity to the light it howls its anguish into operations and effects, near and remote, Chapel, or the Advent in Boston. Let every ear, turns Christian, pleads charithat we behold the transcendency of us take him to pieces and see how he is ty, and calls the truth-tellers by every made. He was suddenly made rich. name in the criminal calendar. Glori Ignorant, lazy, coarse, and vulgar, know- ous work of Paganism. Let it go on. ing nothing but trade. He has become The hour of its triumph over Christi- men would preise the Lord for his course of the pastor in ignoring politics possessor of some patent medicine or anity is not far off. Its history is al- goodness and wonderful works to the had preserved a state of good feeling owns great steamships, or drives a devil- ways the same subtle, Jesuitieal propa- children of men," how much more will between the parties. To disturb those ish trade in rum, or organizes misery ganda. Such are some of the conwho differed from them, to enter the and grinds the face of poverty in some densed results of my investigation into other way. He is utterly hardened. He knows nothing but the shortest road to wealth. Well, he fills his house with ries who do his will. Confucius. the luxuries of all climes-works of art that would shame his vulgarity could they speak. He causes all men to bow down before him. The chariot-wheels of God. of his pride ride over the crushed bones of labor and unrequited mental application. Having everything in the world, what of the next? No fear. But for times talk of Heaven as if it were a off-disappointment and perplexity folthis life he must have a religion. The place of sluggish idleness and ingloriless the better. Too lazy to apply his ous repose. They talk to their hearers heart to self-examination; too animal to be moved by anything but a spectacle, and too gross and hard to bear a practical sermon like those Mr. Beecher degrade and falsify the nature of the

who has no sins he wants disturbed. A mental application and labor of evangelical worship. Wanted a religion

ligion is supplied. Indolently they pass their days of pleasure at the ball, party, opera-house, and worse. How, then, do they not care for a religion reaches conscience on Sunday. silence the conscience. Something to please the sense. This is the way American society is at present organ-

High Churchmen. apart and see how he is made. Early he learns to love the good

things of this life. Is trained up a fancy man. Is narrow and superstitious. Cultured clear down into an embodiman by birth, education, and profession. He has no heart, except an animal one, i. e., love for his family. Is clannish, selfish, exclusive, aristocratic. A very Seminary in New York, where they never seen nor felt. manufacture the article to meet the market above described and set forth. the collar, church at the cravat, church noticing every one over the collar, if at

all; church all over. serve its ends. Had Buddha lived now which we tread, upon the sun shining Trinity. What a rich field is this for cal glasses upon the millions of worlds g was perfectly right.

We have rarely met with an instance elements of caste, the same disgust of that adorn the night and sparkle like the canaille, the same "down upon the gems of glory upon the floor of Heavnigger," the same order bowing to en. And if these delight the devout grace of God in Christ Jesus did for Yet this is the reigning mode now in the ice, cathedrals, monasteries, monkish schools, and seminaries, dens of bigotry, the eyes of his friends from the assas- future. The old religion is coming back A week after we met, and unanimous. sin's dagger, and make its aim the surer!. once more. Christianity is a failure. We can stand the open curses of pious It is found wanting. The heart yearns It may anticipate the planets in their fear their influence upon us; but with for something higher. The religion of courses as the telegraph anticipates by the same persons, in books, we spend Ahab, and Rehoboam is conqueror at An angel appeared to John, in the Isle They are 'true to na 'ure,' are they? So by adopting suitable action in regard gree of grace, which can endure with the egg of a nunnery in the ordination ets while on earth, and if sent to our and the oaths of a profane man; of a sisterhood by just a beginning in world, why not to any other. Like thoughts take the same tone, and an the setting apart of "Sister Agnes,, by thought, the heavenly inhabitants are oath is much nearer your lips. You pating with other and really Christian conferred upon them. Our little earth people to demand and the rector to yield great metropolis of infinitude, than words verge on impurity, and your own supple obedience to things which its other worlds, which that angel of Pat- thoughts are stained, former rector would not allow. It moves not rapidly, but surely, firmly for the loft and in surpliced preacher.

issue a pastoral against such, and sets and follows with slow cunning, yet fell intent, every such advocate, and then Take one of these American nabobs when convicted, exposed and brought Redemption especially, and in its steady

> For the Free Christian Commonwealth. of God.

employments of Heaven? Preachers someturned aside—our expectations are cut of basking on the banks of deliverance as if that were true, and as if it did not know hereafter." The study of provipreaches, he looks about him for a re- human soul. The soul is essentially be one of the great revealers of the active in its nature, and it must glorify God and work out its own happiness, God. As a man in after life, under-Religion to suit a sensual being. One in working according to its own nature. Freed from all that clogs and retards action, it will expatiate over the ways and wonders of God. In this state of things, ly learn and adoringly appreciate the Christian in name but Pagan in nature. it is limited to a spot, there, the uni-A religion of Dives, exclusive of Lazar- verse will probably be its home. Here, there, its commission will be vast as its ligion for belles, beaux, and beauty pinions of flight are strong and durable. worshippers. Wanted a religion that Here, philosophy deals only with will attract the wealthy and keep away the surface of things, there, the unthe hard-fisted working man and re- scaled eye will pierce the essences of ath, and announce to the congregation eis, followers of fashion, poets exqui- Here, knowledge is slow, and often insites, dandies, ladies' men.—Trinity.
Now, this being the desideratum, what will not Mr. Dives do? What joy

tions, but there, it will be rapid, distinct and uncertains, but there, it will be rapid, distinct expectations—why he sent but there, perfection will mark all their movements and crown all their works.

> But not only God's works, but God which disturbs their equanimity or himself will be the endless theme of Yet thought, contemplation, and growing shine out on every hand wherever the soul takes its flight or turns its vision. ized, and this is the way they make That wisdom will not only be found in the natural creation, but especially in Now as to priest. Let us take him all that relates to the moral government of God. It will be seen as it shines in the face of Christ. It will be seen, admired, and exalted, as manifested in the ranks of the redeemed ment of Miss Nancyisms. A church- hosts. The Psalmist exclaimed, "how marvelous are thy works, Lord God Almighty, in wisdom hast thou made them all." But the higher and holier Dundreary in divinity. Now such a flight of the soul in eternity will enable tory perches upon the banners of reman gets into the general Theological it to see and feel what the Psalmist had

> But second, the soul will then be em-They dress him up in Oxford hat, and ployed in contemplating and surveying Oxford tailors fawn and lackey them the power of God. While here, when until they pronounce them churchmen. we attempt to think of the Divine pow-It is church, church, church at sr, our minds are overwhelmed, conat vest and bellied-cut, church at the founded and awed in its presence. And gloves, and even boots; church in air, although Heaven will lift us up imchurch in voice, tone, intone, monotone; mensely high, and vastly and ever ening, yet the power of God will ever ap-Well, these are the priests, modern pear great and marvelous to the soul. and American Buddhism selects to We now look upon the solid world on he should have been a high priest in in his strength, and with our astronomipriests as supernatural; the same splen- philosopher and amaze him with a sense did hierarchy and gorgeous choral servand greater will be the devout amazelicense, and crime, shall arise here that ment of the redeemed soul as it ranges grace. have grown old and almost gone into boundlessly over the domains of infinite decay in Thibet and Pekin. Glorious power. The soul may fly as the thought companio us," says a writer, "and careflies and return as the thought returns. less as to our books. With certain per-Nineveh, of Babylon, of Egypt, of hours the progress of western time .- hours and lays, and think it no harm. churches of Brooklyn. It causes the may be vastly more distant from the cent drinks; you read of those whose mos must have passed in his visit to what systems, he passed on that errand lion.

It rigidly demands a restricted pul- none can tell. To such a spirit, the We find in the Church Union of pit, and allows no Gentile Christian in capacity to survey and study the power Christ's Church to obey the Christian of God, is great beyond our present

tions of Divine goodness. But it is in goodness and mercy; and if the admirer here of this goodness can say, "O, that the emancipated soul rejoice in, and adore the goodness of God in heaven.

Full as our hearts may now be of admiration and gratitude, yet, in this life we see but through a glass darkly .-Clouds and darkness rest upon the movements of Providence. Mysteries rest upon our path. We are led in paths We may here inquire what are the which we knew not-our designs are low us, so that faith must adore where vision cannot pierce. "What I do now thou canst not know, but thou shalt wonders, and goodness, and mercy of stands and appreciates the reasons and wisdom of early restraints and discipline, so the soul, in after life, will richrestraints, discipline, and disappointments of this life. What a reading of past enigmas will there be-what an unfolding of the volume of Providencewhat a letting of light into the soul, and what a confirmation that even in darkness God is light. As the spirits of the just made perfect, seated high upon the thrones of eternity shall look down and afar upon the world through which they trod, they will then learn why God sickness and pain upon them, and wh he commissioned disaster, bereavement and blightings of earthly prospects to sweep so often and so terribly a cross their earthly path. They will then see that all was goodness-marvelous, mysterious goodness.

But the goodness and mercy of Redemption will especially engage the admiration of the soul in heaven. This has ever been the song of God's children in the house of their pilgrimage. It is the foundation of their hope, the ground of their faith, the fire that kindles their love, and the light that illuminates their way. On earth we have the conflict of sin, and the song of redemption, but in heaven, we will have the song without the conflict. The battles fought and the victories wonthe great battle for eternity where vicdemption. And whence come that mighty host, that no man can number, that move in solemn stateliness around the eternal throne? Ask that wondrous throng now shining in the sunlight of God's presence—that wear those palms of victory and crowns of glory, and they will answer, it was redeeming blood that cleansed them from guilt and fitted them for eternal rest.

O! what a chorus of praise to God's all wondrous goodness, will roll its eternal strains over the hills and vales of immortality. But magnificent and allglorious as that redeemed throng will appear, out of every age and kindred of earth, yet the deepest of all the feelings of admiration and gratitude will arise to each one as he contemplates what the him personally. This is grace, the declaration of grace, the manifestation of grace, and the eternal exhibition of PHILOS.

BAD BOOKS .- "We are careful as to our sons we would not associate; we should more dangerous. You read the record ing of some of Dickens' man, for instance, and brandy and water, or a rumpunch, become very familiar and inno-

"The wicked flee when no man pur-

A. DAVIDSON & Co., Publishers.

LOUISVILLE, KY., THURSDAY, MARCH 7, 1867.

The Anti-Slavery theories incompatible with faith in the inspiration of the Scriptures-Slavery as recognized and allowed in the Abrahamic, Mosaic and Christian Church. By Rev. Stuart Robinson. pp. 100. (British Edition.)

Walter Scott is said to have reviewed in the Quarterly several of his own novels while playing the part of the "Great Unknown." We recognize fully the impropriety of an author's becoming his own reviewer. But in a case where his work has become a standing subject of abuse by men who have never taken the trouble to read it sufficiently to "understand whereof they affirm," or from partisan malignity or lack of brains are incapable of understanding the plainest propositions, an author may at least take an appeal from the calumnies of partisans and state to the public the facts concerning what he has written. But especially when a high court of Christ's Church undertakes, in a solemn Pastoral Letter to the Churches to anathematize-obviously without knowing any thing about it—the book of a minister of that Church, its author may certainly be excused for bringing fairly before the public what he has written. Says the General Assembly of 1866, in its famous pastoral letter: "Even as late as the year 1865 a person commissioned to this Assembly from the Presbytery of Louisboth North and South, designed to justify and shelter the system of Southern slavery, 'slave codes' and all, under the Scriptural sanction of the Mosaic system of servitude." And again: "That these doctrines are not only heresy but blasphemy is plainly seen from the word of

anathema should have been solemnly of Louisville," by a body of men, of seen the book condemned; perhaps not himself obviously not read it, since, misthe secondary part of the title of the ry can possibly hold the inspiration of "all book prominence on the title page over the primary by the use of large types, the learned Moderator and author of the book would have shown him.

We desire our readers to keep their eyes on the above anathema of this book, while we state briefly the facts concerning its history, nature and contents .-And as it is only a question of 50 cents, including postage, any honest man who not does wish to be a party to the condemnation of a minister without hearing, can readily satisfy himself of the correctness of our statement by a line to A. Davidson, enclosing 50 cents and ordering the

Among the singularities of this anathema of the Assembly is the misstatement of fact concerning the publication of the work. It will be seen on reference to the preface that it "was not published by the person from Louisville Presby. tery" at all; nor would he have thought of such publication. It was published. singularly enough, by some earnest and intelligent British Abolitionists, who regarded it as "a just and exhaustive exposition" of the Scriptures on the subject, in the sense of the uniform interpretation of British and Foreign Comargument sets forth the following gendiscourse abundantly verify by ample and, in hunger, sorrow and dispair, turn sidered. citations:

Allow me to premise that, in regard to these terms (ebed and doulos) in particular, as well as the exegesis, in general, of the scripture texts relating to slavery, I but follow not only the ancient critics, but also the best and most generally acscholars of the new anti-slavery era, who cannot be suspected of partiality to 'my theories. For somewhat to my surprise I find that, unlike the New England anti- terms: slavery sentiment which is obviously the natural result of the trifling with, and perversion of, the plainest language of Scripture by their partisan commentators and preachers, who have a foregone conclusion to support, the British a ati-slave ry sentiment seems to exist rath er in spir of the judgment of the latest an d highes results of British and Continer tal biblical scholarship as to the exege sis of the texts of Scripture relating to the subject

The specific design of the discourse is set forth so distinctly as to leave the Moderator's statement of the purpose of 22d, thatthe book, in the past ral letter, without apology, for had he read even as far as page 7th of the book, he would have the recognition of a system of perpetual servitude, just as clearly and distinctly, though in less detail, as in the laws of found, what every stabsequent page ver- Virginia, or Kentucky, or South Carolina. ifies, a specific statement of the scope And by precisely the same logical and and design of it;

question of natural law, nor with the question whether it exists by law of na. South Carolina. tions according to the Justinian Code, thousand abuses to which, in common thousand abuses to which, in common with every other human institution it is liable; but simply with the Bi-

Scriptures as "the inspiration of God."

of the argument are in substance as thus the control of Jacobins! briefly summed up in the peroration:

What I have shown to have been the The author deems it scarce worth while Presbyterian Church. faith of the Church on this subject during the two thousand years of the Church's history, from the covenant with Abraham to the closing labors of Paul the Apostle, you will find, from the elaborate and conlmost without exception, for near another two thousand years between the death

nineteenth century. If therefore this argument, laying its parate society on earth, and woven out the Prophets, Jesus and the Apostles,to find a contrary argument and doctrine the Scriptures, as unworthy the fellowmy bounden duty—a duty laid upon me by the solemn responsibilities of my of-

God, as one of the forms which human ed as allowable in the very first organization of the Church; which was again recgnized in the second great covenant to edeem from bondage a slave-holding naextensively circulated and commended God, as the Church's ethical rule of life; which was recognized in the civil code, given by Jehovah himself, and according which he administered a civil govern ment as theocratic King, so long as the singdom continued an independent na tion; which went with the Church and nation into their captivity, and was re stored with their restoration; which, in an empire of sixty millions of slaves, held under a heathen code, when Jesus Christ came, received from him no word of rebuke, but clearly his acquiescence in its Now it will fill every honest mind ethical propriety; which began with the with amazement to find that such an very beginning, again, of the Church rear anathema should have been solemply organized as the Christian Church, as a mould of New England anti slaveryism. relation recognized and its duties pointed uttered in the name of Christ against "a out by Apostles; and finally whose deperson commissioned by the Presbytery nouncers were themselves denouced by an only utterance was in response to and Fallure of the Bill for the provisional whom, perhaps, not one in ten had ever an institution thus ethically interwoven word is assailed with every epithet that one in forty had read it, and while even the author of the pastoral letter had depravity—than it becomes the infinitely solemn question whether, we have a revision of the pastoral it since misled by the printer's mistake of giving so, those who hold such opinions of slave-

I am free to say that as to practical

make much distinction between the open and avowed denial of plenary inspiration, letter misapprehends the whole spirit the partial acceptance of the Scriptures, of the argument, as a reading of the and the apparent full acceptance of them, which yet tortures the word of God upon any and every Procrustean bed which the humanly devised theories of natural right and ethical justice may prepare for them. Apostates like Colenso and his co-laborers n "Essays and Reviews" and the "Westminster Review," claiming still to hold a portion of the Bible inspired while they reject Moses, are pleased to caution those of us who will admit no distinction between the inspiration of Jesus and his Apostles, and that of Moses and the Prophets, and the field of battle." To which I have only to say, if there is no longer any book of the aw in the ark, and blossoming rod, and pot of manna-nor any mercy seat on its golden cover, nor Jehovah, as the ineffale brightness dwelling between the Cherubim upon it, then it is a bogus ark; let the Philistines take it! If Moses is not nspired, then how can Jesus and his Apostles be inspired, when mistaken in founding their whole system of doctrine upon Moses as inspired? If the ethics of Moses are impure, how shall we trust the ethics of Jesus expressly founded upon the teachings of Moses, first divested of the human accretions with which human gnorance and fanaticism had invested them? If "all" this Scripture is not "the nspiration of God," but only a part of it, and if we are left to the guesses of such earned critics as these in ascertaining which is the inspired part, "profitable for doctrine, reproof, and instruction in righteousness"—then where is the infallibility of our guide? If the bread that professmentators. The introduction of the es to come down from heaven is a loaf with poisoned parts in it, which none but these spiritual chemists can distinguish, eral proposition, which the notes to the then we had better throw away the loaf,

So far from seeking to "shelter Southern slavery under the Mosaic system of servitude," particularly, the Moderator, if he had read as far as page 8th of the volume would have found that the aucepted British and Continental biblic al thor ignores the argument from Moses, which even Bishop Hopkins and many others have praised in the following

"I did not then argue, nor do I now, that this revelation through Noah (his curse upon Canaan) of itself justifies a that the propecy declaring that Messiah should be betrayed by one of his own household, justified Judas in betraying

Moses, which forms a small part of the ing the impenitent. work, was not on the defensive order at all, but to prove, as declared on page

though in less detail, as in the laws of critical process by which it is proved that the civil laws of Moses did not recognize We have just at present, nothing to do and regulate perpetual servitude, any one with the etb ical justice of slavery as a question of natural law, nor with the slavery never existed by law in Virginia or

The Christian public may well be ascertain American jurists; nor with the tonished after looking at these undenia- Drs. W. L. Breckinridges, Humphrey Breckinridg inhumanity of slavery, nor with the ble facts, to find a great anti-slavery

who without reading his book have ta- the spirit which now prevails in the 1867, terribly misrepresent them. If, real facts of the case and manufacture an apology, it may be found in the fact venerable Bishop Hopkins, continued to be the steadfast faith of God's people, shudder at this book as containing some imaginations of the God's people, shudder at this book as containing some imaginations. In like manner, as we are shudder at this book as containing some imaginations. of the Apostle and the opening of the the author and the Synod of Kentucky moderate men. It has been the favorite and the General Assembly have never strategy of our radical brethren to hold foundations in the great covenant of God, held before. No man of sense, at all up before the people, as the authors of which organized a Church visible as a acquainted with the history of the subthe present strife in the Church, certain secrated by them. We have assumed to the College, with a view to cooper up the present strife in the Church, certain secrated by them. separate society on earth, and woven out ject will dare say that a single propo- witnesses for the truth, whose "bad spirthe successive revelations made to that structure, age after age, through Moses and sition of this argument, or a single exit," whose "harsh language," and whose position of Scripture is in contraven- fierce iconoclasm alone has stirred up cumulating at every step—and crowned at last by the solemn denunciations of an tion of the steadfast faith of the Presby-division. But here is the case of one of aspired Apostle, against all who pretend terian Church up to 1864. The attempts the most modest, amiable, and carnest ship of Christ's true ministry;—then it is fathers of the Synod of Kentucky, and because his conscience compelled him to thor of this little book, to the support of Christ's house, and because his heart revolted at the merciless decrees against of radical Presbyterians, are perfectly his Southern brothren, has been perse-When it comes to denouncing as "an bominable system" and as "the sum of in keeping with the like attempts of cuted and made to suffer even more, perall villanies" a relation that at the very radicalism to wrest the word of inspira- haps, than the boldest of the opponents tion. The fathers of the Synod of Ken- of the Assembly. Sod, as one of the forms which man recogniz-society should take; which was recogniz-tucky were, as the author of this volume The Lowries and Dr. W. L. Breckinalways has been, equally opposed to the ridge and Humphrey, pass for very amianti-slavery perversions of God's word, able and moderate men; and no doubt and to the theory that slavery is per se think themselves such. But we rememthe best form of social and political or- ber that it was the amiable John-"the der. The author was in favor of grad- disciple whom Jesus loved"-concernual emancipation in West Virginia and ing whom the Saviour said, "Ye know Kentucky as a wise political economy, not what spirit ye are of," who was first yet at the special request of Dr. John to propose to "call down fire from heav-C. Young and others, attended an Eman- en as Elias did;" and who said, "We slavery party from Louisville, who had learn that "bad spirit" can lurk under two Synods existed in 1821 both called present we must content ourselves with phlet be half so much implicated in the mould of New England anti slaveryism. of impetuous Peters and Pauls. And, in that Convention, the author's inspired Apostle, as unworthy the fellowship of true ministers of Christ:—when of Rev. Mr. Heywood. His views then with the texture of every part of God's so far as they were developed were the lative proceedings, that the bill for the then were the views of the entire Pres- Center College, by striking out the fathers held. If the construction which

byterian ministry of Kentucky. concise and complete compilation of vatives voting with the radicals. ring the time of Christ and the Apos- troversy in Kentucky.

gave up and accepted a call from the inridge, Humphrey, Matthews, Yerkes, nal body would say so to day.

ble teaching concerning slavery as a re- Abolitionists, and a great Presbyterian bytery, his teaching and influence should tity as to entitle them to control church not the Synod of Kentucky which must before the final "dissolutionists, and a great Presbyterian bytery, his teaching and influence should before the final "dissolutionists, and a great Presbyterian bytery, his teaching and influence should before the final "dissolutionists, and a great Presbyterian bytery, his teaching and influence should be the same of the final "dissolutionists, and a great bytery, his teaching and influence should be the same of the same o lation consistent or inconsistent with the holiness enjoined in God's word, and holiness enjoined in God's word, and therefore, as affecting our faith in the of its ministers for having made an elabo- of Presbyterianism, that the President 1860. We present to these gentlemen sembly. It is a factious secession unau- number of signatures. Its fate is disdiscourse in the table of contents, he to set upon even the solemn official ut- Stanford, and gather the dozen malcon- in 1861, and the Humphrey minute in tacitly admitted by the seceders themwould have discovered that the points terances of a General Assembly under tents of Mr. Barnes' congregation into a 1861, declaring the Assembly's acts re-selves, as appears from the fact that In his introduction Dr. Boardman So much for the official anathema, while Mr. Barnes is preaching in the representative of the sentiments of those it necessary to "make a new record" and and gentle, but terribly significant style

to waste time and space upon the yelp- We recite these facts, more in sorrow can be plainer than that these gentlemen cession, and in thus "making history" phrey: ings and howlings of the penny-a-liners, than in anger, simply as illustrative of in their Lexington pronunciamento in they found it advisable to cover up the Should an appeal of this kind require ken up the Assembly's bull as an infal- Church, and the extremes to which it as is now claimed, the Radical acts and several new facts, in order to cooper up that the most strenuous and successful shudder at this book as containing some imagine themselves, and whom the pubdoctrine on the slavery question which lie imagines, to be rather amiable and for long years before the war, they acted interior, they are industriously making The cheap device for this purpose con now made to wrest the utterances of the ministers of the Church, who, simply the former utterances even of the au- bear witness to the truth, and the order

cipation Convention in 1849, for the forbade him because he followeth not with special purpose of preventing an anti- us!" The Christian public will yet established there an anti slavery organ, the placid countenances of the amiable

We notice, in the report of legis. same as his views now; and his views provisional amendment of the charter of principles of church order which their Bible teaching concerning slavery, the sembly, after being ordered to a second General Assembly should apostatise to admit into our columns. They have an author may without impropriety state, reading by vote of 52 to 28, was finally Unitarianism, or other form of Rationconsequences, ultimately, it as difficult to for the information of those who have lost by vote of 44 to 37—one third to alism—which seems now by no means animus of the General Assembly are not notes and appendix perhaps the most and some dozen of the so called conser- tucky and Center College are pledged a discussion of its acts we are willing

> to the public. The notes cite in full have earnestly desired that our friends clause in its charter. No court in the from the whole circle of British and Eu- in the interior should succeed in getting | State will be likely to accept a construcropean commentators, expositions of their bill passed, first, because they tion that leads to such a consequence. passages relating to slavery. Also un- thought it important, and second, betrasted with the slave labor of the States. would be used for still more effectually is very plain that the present Northern And in the notes and appendix will be humbugging the poor credulous devotees fragment of the General Assembly is American slavery systems. It was his have never regarded this bill as essen- minds of the fathers of 1821. If we good fortune to find in a British library tial to the protection of the property are to go back and appeal to tradition at the time, the remarkable volumes of rights of our people, or as, at best, any and parole evidence, as to the individ-

present a close comparison between the ing protracted litigation, and for a more doubt not a very strong case could be Roman legislation touching slavery du- speedy settlement of the church con- made for the New School General Astles, and the legislation of Kentucky In the first place, we have never for their principles. Notoriously Presiand Virginia in the 19th century. a moment doubted that, in the end, the dent Young, Dr. Humphrey, and others dicial body is not a legitimate topic of As the book was written with special courts of the state will be obliged to of the friends of Danville, were for a long argument in discussing its acts. The Nor is it probable that it will include reference to the infidel theories of anti- decide that the property belongs to the time in doubt, whether the Old School slavery-ism rather than with reference to body of Presbyterian people which tru- Assembly or the New were the true the right or wrong of slavery, it will be ly represents the ecclestastical views and General Assembly. Not to press that General Assembly, whenever in its perceived that it discusses no "dead is- opinions held by those who originally point, however, it is susceptible of as judgment, there was occasion for it. sues," but, as is declared in the concluence endowed the school. And nothing can clear demonstration as any other moral And how, on the maxim it now puts sion of the book, issues which the recent be more preposterous than the pretence truth, that since 1861, the Southern forth, will it vindicate the extremely unabolition of slavery has brought before of the little elique of "dead heads" General Assembly is, and the Northern the world in a form to be properly con- which has dubbed itself the Synod of General Assembly is not, the true suc- ny men and those who espouse their Kentucky, to be the successor and rep- cessor and representative of the princi- rights, which have so copiously illus-Religious Awakening-Rev. George O. resentative of the body of men who as ples of the Old School General Assem. trated its editorial columns during the the Synod of Kentucky, up to 1860, blies of 1838 to 1861. Nor have we have last eight months? That paper for whilt up Center College. All their last eight months? That paper for "Nov. 24," the very date of the above An interesting awakening is now en- built up Center College. All their la- ever doubted that, even if the Synod of note, contains an article of this kind oyed in the Second Presbyterian Church | borious efforts in aggregating a moun- Kentucky had carried out the principle (possibly from the same pen that wrote of this city. On Sabbath preceeding tain of small fibs of every sort of con- of its protests and cast in its lot with the note) as unjust, if not quite so bit. of Nos. 7-8 in future issues. Dr. Board-Thursday, the day of prayer for our struction—fibs negative, fibs positive, the Southern General Assembly as the ter, as some of the circulars and letters man in our judgment, is mistaken in his youth, the pastor addressed a discourse fibs direct, fibs indirect, fibs pious, fibs true Old School Assembly, forced out by our Board of Domestic Missions. to the young, and announced services not very pious, fibs ecclesiastical, fibs the apostasy of the Northern Jacobins, for every evening in the week as well as financial, fibs statistical, fibs eulogistic, the courts of Kentucky would have defor Thursday morning. He was assisted fibs malignant—all these must melt cided that this is being in connection for more than a week by Rev. George O. away under the searching gaze of an with the General Assembly in the sense to have written the protest against the ex-Barnes, who both as a man and a minis- intelligent court. The most that can of the charter. Indeed, we are inclined clusion of the Louisville Commissioners, of conservatism, are those who stood man in holding slaves, any more than ister of Christ won all hearts. He comes be effected by them will be their strat- to think that this would have been a instead of Dr. Boardman; though that back from the Declaration and Testimonearer our conception of the lovely Mc- egic use, in more completely leading better position for the Synod, so far as gentleman has since become so conspic- ny and strengthened the hands of the Cheyne than any other minister we have captive "the silly women" of both sexes property and the courts are concerned, uous as the apologist for the act against Jacobins in the church by weakening ever met. His labors were greatly bles- which their evangelists "creeping into than its present position of adherence which he was to protest as unrighteous the force of that Testimony. But still And the scope of the argument from sed in reviving Christians and awaken- men's houses" have already led astray. under protest, to the Northern Assem- and unconstitutional. Says Dr. Board- Dr. Boardman is a noble advocate of For, in fact, there is no necessity in this bly. We have yielded cheerfully to the man: It is a singular illustration of the spirit case for going back to the fathers in judgment of our brethren on this point, that now pervades the Church, that search of a test whereby to try the but our opinion is still unchanged, that the offer of Mr. Barnes, after the resto- claims of the present radical clique to no intelligent court could go into the portion of the "Minority-men," that our ject. There was in the civil code of Moses ration of his health, to return to his work be representatives of the former Synod question of the division of the Assem- able and esteemed co-adjutor, Dr. Humin India, should have been rejected by of Kentucky. We are perfectly agreed bly without coming to the conclusion phrey, who had rendered our cause such in India, should have been rejected by of Kentucky. We are perfectly agreed that the Board of Foreign Missions, though to try the question before any intelliboth he and his brother Missionaries in gent jury in Kentucky, whether these truer representative of the Old Assem. of this pamphlet was taken sick on Fri- part of France, near Lille, purporting to India earnestly plead for a year or more pretenders themselves are the represen- bly. And but for the pressure of the day afternoon, June 1, and did not re- come from God. This tract describes the that he should be sent back. That when tatives of their own former selves prior law that "might makes right" there is turn to the Assembly at all. On Saturnow heart-sick from hope deferred, he to 1860. Whether the two Drs. Breek- little doubt that a majority of the origi-

Methodist church and preach to them pugnant to the word of God, were truly weeks after their secession, they found pays his respects in the following quiet who endowed Danville, then nothing blot out the former record of their se. to Drs. W. L. Breekinridge and Humwith singular dishonesty in claiming to new facts and re constructing old ones sists in representing the minority and all represent the ideas of the founders of in reference to the details of personal who agree with them, as "Declaration Danville, and to control the funds conopinions and individual donations made in the face of the fact that the minority all along that the Breckinridges, Hum- some sort of justification for their pro- and W. L. Breckinridge and others, who phrey, Matthews, &c., of the era of 1850 posed robbery of the Kentucky church- had resisted the Declaration and Testito 1860, or even 1864, were truly repre- es. The slander of both the dead and mony movement from the beginning. sentative of the Old Synod of Ken- living benefactors of the College, by lf some of these brethren now think it best to acquiesce in decisions which tucky, that, therefore, the Breckinridges, charging them with holding or abetting they withstood to the last as unwise, un-Humphrey, Matthews, &c., of 1866-67 the radical and abolition heresies of the just, and unconstitutional, their example cannot be its true representatives. For party in Kentucky, is, we consider the can impose no similar obligation upon as every body knows, had one predicted meanest outrage of all. But enough at men whose consciences forbid them to in 1850-60, that the Breckinridges, present. We shall take occasion to shortof the Church is (in their view) treated Humphrey, &c., of that day would be- ly present some additional views of this as so much waste paper. come the B's and H's of 1867, each question. would have indignantly exclaimed with The General Assembly of 1866, by Henry the recent toesin of Dr. R. J. Breck-Hazael "Is thy servant a dog?" And, therefore, as the question now stands there can be no doubt that the courts must decide with the present Synod and the former Breckinridges, Humphrey, containing Dr. Boardman's essays as far been the bane of many eminent histori-Matthews, &c. We are the more con- as published in the Presbyterian, togeth- cal characters-not always quite innofirmed in this opinion by the expressed er with four additional essays, a post- cent of strategy themselves. It is in

the Synod of Kentucky, though one some interesting items of history gath- pending "mischief" as is charged, his was the Cumberland secession; nor could ered from this pamphlet. We present, this phantom. He is happy, then, to it possibly enter into the heads of those first the bulletin from the Presbyterian, be able to say, that if there be a "plan" fathers that they were by this clause suppressing Dr. Boardman's seventh es- he has not heard of it. If there has binding the Synod to remain in connec- say, with Dr. Boardman's comments, in been, or is to be any "concert" of action tion with a Northern faction of the As- part, thereon: sembly then existing; and that too after this faction has apostatised from the REV. DR. BOARDMAN: to the general support of Unitarianism, admit authorities on the subject yet presented As our readers are aware, though we or any other form of infidelity, by that

the system a condensed view of the so- undertaken it, would be claimed as a mean to tie the Synod to the General grave reflection. As regards the striccial condition of British labor—as con- triumph by the unscrupulous radicals and Assembly in every contingency, then it tures contained in the above note (1) It found a carefully compiled contrast and of humbug, whom they have operated not the General Assembly of the Pres- Testimony," in precisely the same sense comparison of the Mosaic, Roman and upon so successfully already—yet we byterian church which was before the as the six preceding Essays. Not one Haenel, from which he was enabled to thing more than an expedient for avoid- uals who gave the funds, &c., &c., we the rights of every minister and memsembly, as the body truly representing

A. Boardman, D. D. Philadelphia, J. inridge, in the following rather pungent B. Lippincott & Co., 1867.

We have received from the publishers a pamphlet of 124 octavo pages, judgement of the best lawyers in the script concerning Dr. R. J. Breekin- fields of politics and diplomacy; and the ridge's last letter, and an appendix con- pestilent weed, it is said, has even been In the second place, nothing can be taining several papers on the controver- found within the sacred enclosure of the plainer than that the clause in the Dan- sy. We shall, as we have space, lay Church. The discomfort it produces, ville charter referring to a connection before our readers extracts from the makes it a duty, in the interest of comwhich the General Assembly has rela-suppressed, as before from the numbers sequences wherever we can. In the tion simply and solely to the fact that published in the Presbyterian. For the present case, if the author of this pam-

OFFICE OF THE PRESBYTERIAN.

Dear Sir:-We must respectfully decontroversy in this paper has changed the next Assembly, than the clause defining the Synod of Kentucky our radicals now put upon that clause into a defence of the men of the Declar-In reference to this little book on the as in connection with the General As- be the true one, then even though the ation and Testimony, and this we cannot that bod organ of their own for their defence. Further, the animadversions upon the not read it, that they will find in the one-fourth of the members being absent, improbable, then the Synod of Ken- such as we think we ought to publish;

> Yours sincerely. EDITORS OF THE PRESBYTERIAN.

November 24, 1866. The author is happy to believe that The author is happy to believe that this note will invite special attention to of men are doing. the rejected Essay. If he is not mis- tled to speak openly in ev der the argument touching the abuses of the system a condensed view of the sowill be clearly seen that the Essay in many Journals, pretending to be religious, question is, and is meant to be, "a defence of the men of the Declaration and habitually manifest, the most authentic these brethren. Every one of them deof the Essays defends the errors of fends, or was designed to defend, their indefeasible rights, and through them. ber of our communion. If the seventh does this more effectively than the others all the better for the cause of truth and righteousness. (2) It is a novel idea, that no one of the three men arraigned that the animus of a Legislative or Juit has never hesitated to "animadvert" alike upon the acts and the spirit of the charitable censures upon the aims and west of the Alleghenies, who will like motives of the Declaration and Testimo- nothing better than to keep it ringing

piece of history in the appendix. It upon the men who made that protest. appears that Dr. Humphrey was actually Our opinion is that the men who are

THE REJECTED PROTEST.

phrey had not been able to perform the service expected of him, and not advisties by the virtue of this letter. This Stanford Church, the Presbytery of &c., are, in this year of grace 1867, rep- In the fourth place, even granting ed of the other Protests, he left his bed document gives assurance of pardon from Transylvania while under the lead of resentatives of the opinions of the Drs. that the charter should be held to re- and hurriedly wrote a Protest, and des- all sins and deliveran was then supposed, would adjourn that letter and fasting refused to install him as pastor. That Sumner letter cra, or even the era of the Northern fraction of the General As-

rate defense of the inspiration of the of Centre College, his father's friend, this very obvious dilemma:—If the Sum- thorized by the wicked orders of the Minutes. "Resolved, that it be the sense And had the Moderator and author Scriptures against the Colensos and Par- and professedly his very particular ner letter of Dr. R. J. Breckinridge, of Assembly of 1866, let alone author- of this General Assembly, that the of the pastoral letter taken the trouble kers and other infidel rationalists. The friend, deems it necessary every other 1856, the eulogy on Jeff. Davis and the ized by any provisions of the Consti- Protest of Dr. Boardman and others, is to look over even the programme of the world may hence learn how much value Sabbath to journey from Danville to Confederacy of Dr. W. L. Breckinridge tution and law of the church. This is not respectful in language, and that it be returned to the author" (p. 104).

Dr. Boardman, pays his respects to and ad hominem style:

It is a sad idiosyncrasy, this propensity to surmise plots and cabals. Ithas among the opposers of the St. Louis proceedings, it has been carefully con cealed from him. In so far as his formation goes, the Conservative the Church have no more the getting up a Convention to ope

and undeniable evidences of all important occurrences should be placed in reach of all who read at all." quire or admit of such tactics. If it be allowable to speak for others without consulting them, it is not proposed to approach a single Presbytery with any demonstration designed to affect its choice of commissioners. It is certain by "R. J. B." can have the remotest more than a dozen members, who are in sympathy with their views. Further "Pleas for another Faithful Asembly, will be issued. The tocsin is already rung again throughout the Church; and we have two or three official bell-ringers till next May. It were very strange if these expedients should miscarry. do not believe they will. There will be "another Faithful Assembly." And there may still be another, and another -we know not how many more.

We shall republish the principal parts views of the Declaration and Testimony, We find another very remarkable and in laying the blame of the troubles truth and liberty against apostasy and usurpation, and deserves the highest There was an understanding among a honor for his manly stand on this sub-

An instance of Catholic credulity is

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#### The Executive Committee of Missions of the Synod of Kentucky.

SAMUEL CASSEDAY, President. REV. STUART ROBINSON, Cor. Secretary. A. Davidson, Treasurer. REV. S. R. WILSON, ) A. A. GORDON, JAS. H. HUBER, GEO. W. MORRIS, Executive Committee. W. B. KINKEAD,

our friends that we need money. We can- comes established, and is a success. not afford to send the paper to those who are able to pay for it, but who, from neg- THIS INSTITUTION IS ABOUT TO COM-Test or other cause fail to remit what is justly due us.

Dr. Boardman's Pamphlet-Mr. Davidson expects in a few days to have a supply of Dr. Boardman's Essays reviewing the action of the last General Assembly. Price 30 cents. If sent by mail 35 cents.

## Profaning God's Word by Exegetic

We find the following piece of bathetic profanity in the Presbyterian of March 2d:

ATLANTIC CABLE FORETOLD. "Their line is gone out through all the earth."

PSALM XIX: 4.

As this wonderful thread now belts more than half the world, we prefer this, to the exegesis of referring the line to a musical string, as ordinarily explained.

It was a singular providence that suffered cable after cable to break, until the time, in the art, will have this department under his special art. to the exegesis of referring the line to a great dial of nations, would permit the plans charge. He will teach the true method of to be completed. It was not until the grand-taming radicals, majorities, fractious vestrybe completed. It was not until the grandest problem ever solved by any one of the nations on earth had been finished for ever. Had that mysterious line been ompleted a few years sooner, would not ntensely zealous autocrats of the Old ng the extent of our reverses in

ore and more closely the interests mother and daughter-and all that is peful in the universal sanctified brother-od of man. W. H. V. D.

We never before heard it questioned, that "line" in Ps. XIX: 4, meant any thing else than "guide"-"directions" and this is the first intimation we have ever had that these words of the Psalmist meant any thing else than that God's works in the heavens, silent though they be, yet are eloquent to guide, direct all the earth to God the Creator. Nor can we conceive of any thing more silly than this travesty of the Psalmist's sublime thought of applying it to man's invention-and especially to an invention concerning which we may yet well feel uncertain whether it shall prove a blessing or a curse to the race. For whatever telegraph, it is notorious that, so far, it has proved the grandest agency ever devised for making all the world believe a lie, and has seemed to be engaged chiefly in the service of the Father of

admits, that the greatest blessing from the telegraph to the world has come from its not having been laid across the ocean in time to tell the truth! This, we suppose, is to be taken as an application of the General Assembly's Canon for of God, instead of His Providence, by His word; and a specimen of the new "loyalty" platform as applied to the exegesis of scripture.

### From the Church Union.

Letter From Bray. I am out of the fog; or, to speak with becoming dignity, the Vicar of Bray has adumbrated. The hero of one idea ous impulse as you travel toward Ireland and of fifty battle-fields is conqueror, and or Germany, while it is sinful to apply

is himself again. By dint of close attention we have mastered the art of worship. I have am moving backwards and forwards over which the sentimental rhetoric has done the stage. You see a Vicar of Bray is admirably calculated, like a locomotive, little towards solving. to move backwards as well as forwards. This he learns from long studying the

Free Christian Commonwealth time, at least, and if you radicals will just pitch into us we'll make a handsome thing of it. You see we have pasted up the following notices in the vestibule:

1. No person entering this church to .. 3 50 see the performances is expected to depart without contributing something. 2. No one can leave church until the plate is passed and the choristers

So you see we have them as snug as you please; and the vulgar have painted 15 00 up over the doorway of our church,

"THE CHRISTIAN EEL-POT." But we can bear that. Why, sir, we can, i. e., I can, bear anything so long as it pays. I would suffer martyrdom before I would sacrifice my principle .-The fact is we have got the first fami-OBITUARIES extending over ten (10) lies in Bray, and we can afford to endure lines will be charged at the rate of 10 cts. per line—eight words to the line. proceed to unfold to you a prospectus for a university, to be called and incorporated as the "Millenarian Universi-

ty." This name, you will perceive, is a happy hit—the Vicar's own, in fact. It is to be called the Millenarian University for two reasons, one a Spiritual and the other a Ritualistic one, conveying an allusion to the Millennium which is to come, and the means to that end, Some months ago we sent out bills to all even attention to millinery. The adverour subscribers then in arrears, and many tisement will speak for itself. Please of whom have responded promptly-but a insert it till forbid in a conspicuous large number have paid no attention to place in your widely circulated journal, these bills. We dislike very much to be un- and send your bill to the Treasurer of der the necessity of so frequently reminding the University when the institution be-

The Millenarian University.

I mence its first session in this city.

There will be two grand departments of instruction, the one the chemical and the other the department of art. The first will seek to inculcate the true doctrines respecting size, color, fabric, and fashion of all vestments necessary to the worship of the church, including the chemistry of incense, of taper lights, of the wafer and wine, and of holy water. The dewafer and wine, and of holy water. The department of art will be first, practical; second, moral. In the practical department all inchoate priests will be instructed how to bow and genuflect at the happiest moment and in the most approved manner; how to intone the prayers; how to go through the role of plain song, intoning, and other pious effects, in true church style; how to step with precision through all the seven changes of the service; how to carry one's self in pulpit, changel, or at the apcarry one's self in pulpit, chancel, or at the approach to service and departure from the same.

A special class will be formed and instruction will be given in the art of conversing in a churchly tone, walking with a churchly gait, recognizing one's frends in true churchly auteur, and cutting the bores or boors grace

fully.

In the moral department instruction will be men, and public opinion.

#### The Golden Rule and the Law of Love.

Concerning no teaching of the gospel perhaps, may the charge of the Saviour have decided to strke a blow be applied with more point to our age, Would not the South- "ye make void the law through your and the traditions"—than the general citation ack for of the "golden rule"-"all things that ye would that men should do unto you, fetter do ye even so unto them."

The obvious principle of this rule is in judging of your obligation to others d wish- give them the advantage, by changing places, of your own self-love. If you d Christian with are used to asking much of others be as g eve to God; that the cable was to liberal in your grants to them. The rule is intended to be a check upon selfishness, a sort of sliding-scale to graduate one's demands on others, as well as a

fair rule for judging of our duty to others. The difficulty about the application of the Golden Rule or law of love is, that men are disposed to use it only argumentatively to serve a purpose. Thus the argumentative use of the golden rule and the "law of love," in discussing the ethical propriety of slavery, as it figures in the sentimental rhetoric of anti-slaveryism, is so utterly intangible and ethereal-a "name" without a local habitation-as to be unanswerable. In the thought and language of simple minded people and children, this nebulous universe of the may be said of the advantages of the platform and pulpit orators condenses into the solid practical question-"How would you like to be a slave?" And its of all these legacies. fallacy, as an argument, is at once evinced by the retort-"How would you like to be that hod-carrier, that toils up and down the ladder in the broilling sun, Even this profound exegetic himself risking his neck and wasting his strength in your service, for a pittance less in value, perhaps, than the crumbs that fall from your sumptuous table? Or that housemaid, that welters in filthy suds, as she sands and scrubs and rubs for the pittance compared with which, the interpreting the word by the Providence Is she not a woman and a sister? Shall not the law of love, with its golden rule,

the brake as others travel toward Africa? If, on the other hand, it is held that studied intensely the methods of move- the law of love and the golden rule ment, the vocalizings, the genuflections, means-Do unto others-not what they the stately air, and my Falstaffian figure desire, or what you in their places becomes the stage exactly. My good might selfishly desire—but what you in lady says I look rosy and excited at proper times, that my wig gets just their places might rightly and justly deenough turned to encourage the idea sire to be done unto you; then it bethat I am a zealot, and that she never comes simply a quustion of what is thought so well of me as now while I right and just- a practical problem

abolish this hod-carrying and scrubbing,

by sharing the sumptuous fare and

gaudy dress between employer and em-

ployee? Or explain why the restric-

tions and limitations must so carefully

THE NEW HYMN BOOK.—The new Hymn out" when popular Book and Form of Government of the their studies preparatory to the ministry, turn. The pew rents Presbyterian Church in the South will be and will do the same for the present year. he best society of ready in May. Two editions will be Mr. J. H. Burch of Ch cago, gives \$300 for to see the show, published .- One 12mo for the pulpit and will do for a the pews..

#### REVIEWS.

MOND ECLECTIC, AND THE THE BOYS the Methodists papers attain their large 124 pp. 8vo. AND GIRLS' MONTHLY.

The above Southern periodicals for March, have just come to hand as we go circulation.

contents are as follows: 1. Charles Lamb and some of his Comparisons. 2. The Palermo, 1866. 6. Game and Game Laws. in twenty years. 7. Ultra Ritualism. 8. Yankee Humor.

Address the Leonard Scott Publishing Company, 38 Walker street New York.

Rev. Joseph Bardwell formerly of Nashville Tenn. has been called to the pastorate of the Church at Vicksburg, and has signified to the people his willingness to accept. He is now laboring there as Pastor Elect. At the next meeting of the Presbytery of Central Mississippi the call will no doubt be placed in his hands and steps taken for his installation.

Gailtard has deen changed from Verona to Coonewah, Miss.

Rev. T. W. Hooper—By the accident of a fall at the Christiansburg Depot Va., on the 16th instant, Mr. H., was so unfortunate as to fracture seriously his left hand.

The Work of Grace in Memphis. - We reoice to learn by a private letter from a prother who lives in the neighborhood of Memphis, that the Lord has been pleased to pour out his spirit upon the three Presbyterian churches in that city, and that M. SMITH. they are enjoying a time of refreshing from the presence of the Lord.-Presbyte-

CHURCH EXTENSION IN MEMPHIS.—We reoice to learn that efforts have commenced o gather another (the fourth) Presbyteian congregation in the city of Memphis under the ministry of the Rev. Philip H. Thompson. Mr. Thompson had an interesting church there before the war, du ring which its members were scattered, nany of them killed, their house of worship burnt, and their church disorganized. In the meantime, Mr. T., had charge of two congregations in the country. has now returned. The Lord bless the effort to rebuild His temple on a larger foundation than that of the former house, and revive the prosperity of the churches of that city.—Observer.

The Rev. W. L. Boyd, of Sewickley, Redstone Presbytery, has declined the call to the church of Crab Apple, St. Clairsville Presbytery.

Dr. Wylie's church, Philadelphia, has never had but two pastors, though established at the close of the last century— Drs. S. R. Wylie and T. W. J., his son. Present membership, 800.

As the result of the revival at Neshannock, Pa.. one hundred and two members were received into the church at the late communion.

The church of Martinsville, Presbytery of St. Clairsville, has had a delightful season of revival; thirty have been added to the church on profession of faith. We learn that there are also encouraging indications in the church at Bridgeport, Ohio, belonging to the same pastoral

The Presbyterian church at Murfresbo ro, Tennessee, has made application to the government for damages to the amount of \$10,000.

NEW PROFESSORSHIP. -The Canada Presyterian Church, with the sanction of the synods, is about to establish a Professor hip in the McGill College of Montreal, in connection with the Church, for the preparation of ministers to supply the vacancies arising in Canada East. The sum of \$10,000 has been subscribed in Montreal, and \$10,000 more is required.

Liberal Bequests .-- Charles O'Neil, a member of the Brick Presbyterian Church, New York, has made the following be-

quests; viz: emale Guardian Society of New York,.. 1 000 rotestant Orphan Asylum of New York, 1 00 orth Dutch Church Tarrytown, ...... 

School Presbyterian Church, ..... 2 000 This board is also made residuary legatee, which will probably make the sum donated to it more than equal to the sum

Rev. Dr. Wm. Goodell, late Missionary of the American Board at Constantinople, lied on the 18th instant, at the residence of his son, in Philadelphia, having completed his seventy-fifth year in his usual health, on Thursday, 14th. He was attacked with congestion of the lungs on Sunday evening, was better on Monday and was about his room. At six clock, P. M., he retired to his bed, said he felt tired and was afraid he should pass a restless night; but in a few moments he turned upon his side, and gentbreathed out his spirit.

REV. DR. GUTHRIE. -The Presbyterian "Through a friend, we learn that the Commission of the Free Church of Scotland has appointed the Rev. Thomas Gutherie, D. D., a delegate to the Presbyterian bodies of America, and that he has accepted the appointment, and expects to sail for this country some time in the month of April.

The Rev. John Lillie, D. D., pastor of he First Presbyterian Church, Kingston, New York, died on Saturday morning, Feb. 23d, of congestion of the lungs, after and illness of four days. Mr. Lillie was in the fifty-fifth year of his age. He was born in Scotland, and came to this country it his youth.

As the result of pungent, portracted reaching-and fervent, believing pray--the extraordinary number of o lred and forty-six souls have been added to the Lutheran church, Liverpool, Pennsylvania, and the interest is unabated.—Ex

A northern exchange paper states that Bishop Hopkins, of Vermont, has come out with a work supporting Ritualism and semi-Popery.

Evangelizing of Italy -The Rev. William Clarke writes from Milan to the Christian World, that Charles H: Thompson, an American gentleman residing in Paris, by a contribution of \$2000 in gold, has sustained twelve young men in Milan in a similar object. A large number of Italian pious young men are making application for aid to prepare themselves for run equal to the use of the aged; the other 24mo for plication for aid to prepare themselves for bany, Ind. the work of evangelization.

How Methodists aid in the Circulation of their papers.-The following from the New | ON THE STATE OF THE CHURCH. THE LAND WE LOVE; THE RICH- Orleans Christian Advocate shows us how

circulation Montgomery, Ala., Feb. 1867. Dr. Keener: Enclosed find a list of 21 to press. They are all deserving of a large new subscribers to "The Advocate." Ten minutes' talk in our Monthly Meeting secured twenty one new subscribers. THE LONDON QUARTERLY, for Janu- I did not think it "would be so easy. ary 1867, has been laid upon our table. Its Your paper comes to me free, an 1 it is as little as I could do to make one effort.

Yours, JOHN MATTHEWS. Cholera Conference. 3. Books of Fiction for Children. 4. Crime in the State of there are now 25,000 Protestants, the New York, 5. The Week's Republic in most of whom have become such with

A Charlotte correspondent of th 9. English Democracy and Irish Fenian- Raleigh "Sentlnel" states that General I H. Hill's Magazine, "The Land We Love, has a monthly circulation of 12,000, and he says it is a singular fact that it has larger circulation in Pennsylvania than i

Rev. F-T. Brown's postoffice address i haned from Chicago to St. Paul, Minne

Meeting of West Lexington Presbytery The stated meeting of West Lexington Presbytery will be held in the Presbyterian Church in Georgetown, Ky., on Tues-The post office address of the Rev. J. H. day after the Second (2nd) Sabbath of April, at 7 o'clock, P. M.

### MARRIED,

W. George, Stated Clerk.

On the 8th ult. at the residence of Phidella Lucas, in Bowling Green, Ky., by Rev. R. K. Smoot, W. L. Finch, Esq, and Miss Jennie Van

At the residence of the bride's father in Warren county, Ky., February 26th, by Rev. R. K Smoot, G. C. Cooksey, Esq., and Miss Corrilla

In Bowling Green, Ky., on the 1st inst., by Rev. R. K. Smoot, Mr. JNO. WILSON and MISS MALY K. SMITHERS. On January 29th, by Rev. John Bergen, D. D., Rev. John H. Brown, D. D., and Mrs. Elza-BETH J. GRIMSLEY, all of Springfield. Ill.

#### DIED.

On Feb. 4th, in Clarksville, Tenn., at the residence of Mr. W. P. Hume, Mrs. Margaret D. GARVIN, in the 74th year of her age.

The subject of this notice—early in life connected herself with the Presbylerian Church in Elkton, Ky., where she then lived—and into the communion of the Presbyterian Church she had the pleasure of seeing one and another of her children and grand-children gathered.

The death of this excellent Christian lady was very deeply lamented in this community where she had long lived; and where many had learned in some degree, to admire the excellearned, in some degree, to admire the excel-lencies of her Christian character, and to know her worth, her tenderness, kindness and digher worth, her tenderness, kindness and dig-nity in her family. In every department of life she displayed the graces of the Christian. Her piety was deep and fervent, and yet of the most child-like simplicity. The fear of God was in her heart, and she loved goodness for itself, and therefore she took a sincere delight in the service of her Saviour. She was an example to all of Christian con-sistency and faithfulness. She was a regular attendant at the services of the Sanctuary—even

ttendant at the services of the Sanctuary-ever during weather too inclement for the youn and hardy to venture out. Not only in the more bublic services of God's house, but at the prayer deeting, she was certain to be present, meeting, she was certain to be present, if any were present, to join heart and voice in the worship. She found time too,—because she had the disposition—to visit the members of the Church and the afficted and poor; and this duty she continued to fulfill almost to the very day when she took to her sick bed. She took a deep interest in the progress of the Church, rejoicing in her prosperity and mourning for her in her low estate. The death that terminated such a life, was, we might expect easy neaceful, and full of as we might expect, easy, peaceful, and full of trust. It was more than ordinarily happywith the consciousness of a well-spent life, with the respect and affection of all who knew her, surrounded by her children and grand-children who kindly ministered to her wants—with the full assurance of immortality—thus she quietly passed away without a pang and without pain. It was truly a departure; a going hom alm as the gentle closing of a summer's even confident as that of those who in the coming of leath see the coming of the Saviour, and in the ons to the grave hear the summons t glory and immortality.

"Life's duty done, as sinks the clay, Light from its load the spirit flies; While heaven and earth combine to say, "How blest the righteous when she dies."

### DEPARTURE OF TRAINS.

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#### &c.-To Rev. Dr. Wm. H. MITCHELL, Feb. 14.-3t Florence, Alabama. MARYLAND COLLEGIATE INSTITUTE.

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Feb. 7.-3 mos.

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and hints to Theological Students
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For the Free Christian Commonwealth, "So Difficult to be Saved."

There are not a few persons who are deterred from becoming Christians behave made some faint resolves, uttered a few prayers, attended upon the means of culties insuperable.

Take it for granted there are difficulties, what real good do we enjoy in this world without having to encounter them? belongs to it. If these do not exist, its has been said, that its whole tendency possessing the very material form in which Deity, himself, has given us his cast a greater burden upon Him. The herself into his hands?" World without having to encounter them. The herself into his hands?"

If you wish to be a scholar, you must we are to bear in mind, that though in engage heartily in the service of God; concept of the beautiful, the very source more you lay upon Him, the more con"But I've been such a wicked child! sit down patiently and study for days and years-and master one abstruse high development do not necessarily go tions on God. science after another. If you wish a together. They may co-exist; and where Faith is the condition that is absotill and sow; and in sultry heat reap your

If you wish wealth, it must be by earnest thought-physical endurance, careful schemes-difficulties stare you in the face at every step you take. Is It reasonable therefore to suppose you will meet with no difficulties in securing your soul's highest good?

with and surmount difficulties in secureing every conceivable good, save your soul's salvation?

There is a right and a wrong way to in one way and one only. You cannot make a steam engine without tool or rule, nor can you propel it without without beginning at its base, or build a house without laying a foundation.

There is a way revealed by which you can be easily saved, and the Bible de- ual life?clares only one, namely, through Jesus Christ-"neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

you can be saved through Him: "Be- moral state of some men, but of all. lieve on the Lord Jesus Christ and thou shalt be saved." Examine the Bible from Genesis to Revelation, and you see nothing offered save the one Saviour And just here, has been the fatal startand faith in Him. Such is the experience of all God's saints. If you attempt salvation in any other way, you tempt salvation in any other way, you will find it difficult, increasingly difficult: nothing but vexation of spirit and take to study astronomy with one of the with men about their sins. He submits disappointment in the end.

impregnable fortress; it may be a very This would make the whole subject a that He can be just to himself, and yet easy thing to enter it by that way, but bundle of absurdities to him. If he pardon the guilty. The argument is an insuperable task in any other. It should attempt to construct a system this: That inasmuch, saith God, as my would be an insuperable difficulty to send a message to a friend in England or India in an hour's time, save in one before us. The depraved, totally de- by so much are my ways higher than way. In that way it is easily done. Put prayed condition of man is one of the prayed facts to which all the provisions of the facts to which all the provisions of the provisi ic battery and instantly the thought flashes over hill top and valley and the under condemnation. If either, or both terms of pardon; therefore, can be just depths of the sea, and as the wire clicks of these is left out of view, the whole and yet the justifier of him that believon the other side of the world your friend weeps or smiles.

There is but one way to be saved: through Jesus and by faith in Him .-Treasures of gold, world on world of spiritual, the moral life of man, and his Man is a thought of God! And tears and good deeds won't save you. confiding, trustful; look to Him and always taught it. Believe in the Lord alone is conscious of that divinity! The -go tell Him you are a poor lost sinner D. P.\_\_\_

Nature and Origin of Spiritual Life in (From the unpublished manuscripts of

the late Dr. James M. Brown, Charleston, Va.) "He that believeth on the Son hath everlasting life." John III: 36.

1. What is life?

The simplest definition is: -a state of active existence from causes operating organs, to act, and to be acted upon.

animal life. Here I remark, that while possible to please God. there are some things respecting them which we only conjecture. We know ing their hearts by faith. that in each class there is a something

not life in themselves .operations of the soul, their culture and the man's portion, and to fix the affec-

without a corresponding intellectual de- them cease to exercise it, they fall into Payson, Alexander. The text speaks first estate. Thus our first parents fell; Will you with a determined will grapple claiming our attention, is, what does man fallen state. While in this state the require to develope this life. In re- wrath of God abides upon him. gard to this, he is as the grain of seed to vegetable life—the egg of the bird to the world revealing God's method of which exist for a time, and if not de- state of sin and condemnation. Atdo-everything. Many things can be done veloped, the seed dies. To be devel- tested by the seal of heaven, in prophefor the development of the moral life he claims, and the Father claims for must exist. If this development does him, the full trust of all men. If this water. You cannot scale a mountain not take place, spiritual death, result- is given, the result is everlasting life .-

ing in death eternal is the sure issue. tion come to the exercise of moral, spirit- tions, and obedience to God here, and

The account which God gives of him, is, he is dead in trespasses and sinsnable and disobedient, and to every There is but one condition upon which good work reprobate. This is not the heaven. This is a first principle, which if either denied or lost sight of, will necessarily lead to a fatal error in any attempt to answer the question before us. ruption. Suppose a man should underbest works of modern times before him; to them an argument wherein he not

> run into everlasting errors. scheme of salvation in the gospel have true to my holy and righteous character reference. Another fact is, that he is and yet offer the sinner the mildest gospel scheme is inconsistent. Admit them, and all is harmony. If we search Let us look point of the necessity of faith in the lesson.

—He is a mighty Saviour; trust Him as revelation, and to Jesus Christ as the but man, can lay these bleeding at his such, take Him at His word, and then sent of the Father, we must give that feet; and conscious of his lofty origin see what has become of your difficulties. confidence; in Him we must exercise gaze upward into heaven, and worship that unhesitating trust, which will lead heaven's God. shall be controlled by them. Faith is lation of his Creator. For one philosous by the truth. The mere assent of mind in man alone can there be found

man is not faith. life, on the feelings and conduct of men ism, it baffles all the attempts of the in the being that lives. These causes in spiritual things will be seen if we ex- limner to spread his countenance on the are, the mutual adaptation of parts and amine its effects as stated in God's word. canvass, or the sculptor to clothe the All living creatures are dependent on Faith produces love to God; and it is in to the accomplishment of these feats something outside of themselves, for the the constitution of man's nature impos- have been bent the mightiest intellects; commencement and continuance of life. sible that he can love God without he the divinest specimens of genius have In regard to all material beings, we know has given his heart's trust to Him. toiled for it; nay, not content with the that this external influence will not pro- Wherever faith exists, love is found in living form, like Pharrasius, they have duce life, but for the internal organiza- connection with it. Faith and love uni- bound Prometheus to the rack to gain tion. You may place the egg of the bird, ted produce cheerful, universal obedi- fame immortal, and paint a dying groan. the egg of the fish, the grain of wheat, ence. And this cannot exist where there But how superior are God's thoughts and a pebble in the same moist rich soil is not faith and love—the love that to those of man, not only in the process -what the result will be, all know well. - springs from faith, and from nothing of framing a world, but also in fashion Place them in the birds' nest-place else. There is no such thing as spirit- ing. What man is there that would them in the running stream—the same ual life, no such thing as correct moral have made himself to grow up from an influences are not adapted to each—no feelings or conduct without faith. On infant to manhood—to pass through a influences will show life in the pebble. this is based the language found in He- long and tedious noviciate before being

which we do know, there are others rifles the heart—Acts, xiv. 9.—Purify- ready armor of manhood for the battle

which we call the principle of life; and in having the affections fixed on low and made himself immortal. And so he is. that this acts through the peculiar or- sinful things. These are the objects of Die he must, but die he cannot! ganization of each. Here our knowledge his desire, and of course, the objects of Oh! then come! ye who are addressed on this point ceases. We conjecture that his pursuit. But faith directs the at- in the text; ye wicked and unrighteous it is not the same in the different clas- tention, and through the attention, the men; salute yourselves, and behold the ses, and we support our conjectures by affections to the things that are above, surpassing grandeur of that thought of such reasoning as compels belief, in the where Christ sitteth on the right hand of God embodiea in your own souls!absence of any conflicting evidence. In God. The man desires holiness above Gather up the strength of your mightiaddition to this, we know the circum- every thing else. The deep feeling of est powers, and plume the wings of your stances that are essential to the exis. his soul is, that he cannot be satisfied noblest thought, and soar if possible to

mence nor continue. These things have life. It is faith raising the man from that state which fitted him for compan-But it is not concerning life of this ionship with devils, to that condition character that the text speaks. It is of which qualifies him for the society of natures, the material and spiritual. The third influence of faith is, It overcomes not dependent on it. The separation of world presents to him ever varying, and the soul from the body produces the tempting allurements to sinful acts and mysterious process, they knew not what, ers of the soul are in their vigorous ex- finitely more important, and fixing the and they have settled into a state of in- of all. The spiritual life, including both remarks still farther, and show how faith difference because they fancy the diffiof the soul, requires the conditions pe- the promises, how it sustains in the culiar to its exercise and development, dark days of adversity and trial; but it last of God's creation, fashioned after effect ought a consciousness of your just waiting to take his little girl in his quite as much as the body requires what is not necessary. We see from what the exalted model of God's own image, coldness and insecurity to have upon arms, and make her fit to dwell in his tellectual life, as well as moral, are both to turn from all sin, and from earth as whence poets, and painters, and artists fidence do you show, and the more do That's what makes me afraid.'

> duce the highest state of man. As in- man, necessary to cultivate all moral stances of a highly cultivated under- principles, all holy affections, and proof moral life, I cite Voltaire and Lord claims of God. Trust in God, absolute monarch of creation! and unhesitating is the duty of every As instances of high moral culture intelligent creature. As soon as any of velopment-Bunyan.-As instances of sin, into death in trespasses and sins. ooth united, Hannah More, Chalmers, Thus the angels fell who kept not their of moral, spiritual life, and the point and by unbelief man continues in his

animal life. There are susceptibilities mercy for the recovery of man from his oped, the proper conditions must exist. cy, in his lineage, in his birth, life, And so it is with man. The conditions mighty works, death and resurrection, This expression in the New Testament This brings us to the next point: always implies two things. Spiritual How does man in his present condi- life-that is, the exercise of holy affeceternal happiness in the future world. What is his state with reference to The sinner is made a partaker of future eternal bliss, because by faith he has embraced God's terms of salvation, and is fitted for the inheritance of the saints alienated from the life of God-abomi- in heaven. He is pardoned, accepted in God's sight, made holy, admitted into

For the Free Christian Commonwealth.

God's Great Argument with the Sinner. "Seek ye the Lord while he may be found, call to upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord

It seems that God is here reasoning at should refuse to believe the state- only justifies himself in such conduct, ment that the earth has two motions .- but makes it reasonable to the sinner which did not embrace these, he would thoughts are not your thoughts, nor

Let us look at one of God's thoughts the Sacred Sscriptures we find their and compare it with a corresponding teachings perfectly consistent on the thought of man, and learn a sublime

gems cannot save you. Bowing of knees, eternal well being. To free from de-though there is not a sprig of grass, pravity and condemnation, Jesus teaches a sparkling dewdrop, nor grain of sand, You will find Jesus only, saves. One is taught in the text. The Apostles not evidence of its divinity, yet man this very distinctly in this chapter. It nor mote, nor speck, nor star, that bears your difficulties will all be gone. Go at Jesus Christ. It is impossible to sepa- mighty lion shakes the earth with treonce, put yourself in connection with rate faith in God the Father from faith mendous roar, and all the lesser anithe ear and heart of God through Christ; in the Son. This is clearly seen from mals tremble at his approach; the proud what is said in 1st. John, v: 9-10-11.
To God as manifesting Himself in His lifts itself into the regions of the sun,

us to depend on all His declarations, Not only does man's intelligence give obey all His precepts, follow all His in- him the complete mastery of all other structions, trust all His promises-so animals, but in this very intelligence does that our feelings, desires and conduct he have the most sure and certain revethat belief of the truth which controls pher has said "that in the spirituality of the intellect which does not control the data for the positive proof of the existence of God." But, considering man The influence of faith on the spiritual in the low light of a piece of mechan-1. Faith works by love. Gal. v. 6. cold marble with his features; and yet, 2. Another effect of faith is:—it pu- the ground fully equipped, and with

yourselves, and behold from this lofty call of the gospel in order to become "You might have known better," said he may be found and call upon him jection which causes your disquietude: it for being such a fool. the life of man. In him are united two angels, and communion with God. A while he is near." Behold an unan- 'If Christ be able and willing to save, There was a creaking of the old stairs swerable reason which no human genius and I be able and willing to come to again, and when the door opened Magspiritual is regarded as the principle of the world.—1st John v: 4. And this is could invent or deny, why the wicked Him, where is the obstacle?' Nowhere, gie saw, to her joy, the kind face of her cause of the apparently insuperable dif- life to the animal part; while the spirit- the victory that overcometh, &c. While should forsake his way, and the un- if such indeed be the case. But take good friend, the missionary ficulties which present themselves. They ual, though in some respects acting man is controlled in his feelings and righteous man his thoughts, and return heed. Is it not laying a condition on through the material organization, is conduct by the things that are seen, the unto the Lord "who will have mercy," the gospel to say, 'I am ready to accept said, clasping her thin hands tightly

grace, read God's word, hoping thus death of the body, but not the death of the soul. The animal life, the life of the the courses. But faith presents to his attention, with almost the vividness of thee! For he hath "made thee a little that Christ will save me?" Is not our the exalted position thy God hath given sincere willingness before I can believe to go. their minds and they would by some the body, may be feeble, while the pow- things seen, other objects far, yea, in- lower than the angels, and hath crowned reluctance the worst feature in our mal- the shadow of death I will fear no evil, mysterious process, they knew not what, find themselves children of God. That find themselves children of God. That new light never beamed upon them, that of the spirit may be very feeble. Innothing but faith that can do this. I and discard forever that false and delunothing but faith that can do this. I world lose their power. There is thou dost occupy in the scale of being, of the spirit may be very feeble. Innothing but faith that can do this. I and discard forever that false and delumysterious process never took place, stances of these come under the notice might extend this train of illustrative sive philosophy that degrades thine ori- lieve that Christ is willing, nay, waiting, "He seems so far off," said the child. gin to any thing less than an infinite to receive you at the moment the offer "It doesn't seem as if he did come into

of every class borrow their ideas of the you honor Him. You groan under a "Jesus Christ came into the world to standing without a corresponding state duce obedience that meets the just sea, we behold in him the absolute made you to feel it, and arrested you in Saviour and trust all to him.

uring the speed of worlds, weighing lightnings and binding on their wings messages to distant ports, to give gladwe look upon these mighty achievements of art and science, and reflect that all is the work of man, we can almost hear the angels exclaiming, how won-

derful! When we regard man as possessing an immortal soul capable of developing and increasing in pleasure, and yet inexhaustible; when we reflect how happy or how miserable he can make his existence in the unseen, unknown, unfathomable hereafter; when we regard him in his condition and destiny, we enter into the feelings of the Psalmist; can realize the actual as well as the poetical of that celebrated line "I am fearfully and wonderfully made!"

How is it possible to contrast this one thought of God-this living, moving, breathing, thinking thought of God-this wonderful, fearful thought of God, which lives and which dies, and yet shall live again, with the thing that man would have made of himself! Let us not attempt to caricature the being man would have made of himself, for he had as apt have made of himself a baboon, a kangaroo or a monkey; for how many men to-day desire to become the kinsmen of those tribes by tracing to them

their origin? But beware, O, man! For while your origin, and your condition are stubborn, rmined and unalterable facts, vet. your own hand shall your destiny be shaped, and that you may not make a devil of yourself-of this very being thy God hath created for a position of exaltation and of bliss; to-day be warn-And so it is in regard to the truth efore us. The deprayed totally do near," for, as the potter worketh a piece of clay, so are you shaping a piece of immortality, and as "he hath power over the lump to make one vessel unto honor, and another unto dishonor," so have you the power to make a vessel on which God will bestow the riches of his glory, or of wrath fitted to destruction. Oh then man! will you not listen to this, God's great argument with the sinner, wherein he tries to convince you that he can still be just to his true and holy character and yet justify the ungodly. Wherein he can still be the hater of sin and yet offer to the sinner the mildest terms of pardon, and these terms are: only forsake your ways-only forsake your thoughts. For this wonder of his grace wherein he can be just and yet the justifier of the ungodly is no more wonderful to God, than is this wonder of his power wherein he can make a loving mother to care for you all the zie sought and found the shelter of her world and fashion a man. This fact in the economy of his grace is no more wonderful to God, than is this fact in the economy of his creation, and, therefore, do not inquire: wherefore can God consistently with his "strictness to mark iniquity," pardon my sins? but just forsake your sin, and you will never hear of it again from God-He will never allow it to confront you and condemn you in the day of judgment, for he says, Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."
W. H. J.

CYNTHIANA, Ky., Feb. 20, 1867.

Words in Season.

it and upon it, satisfied now that Christ made to serve for a clothes-line. is yours, because you are satisfied with "Oh! won't that Bible man ever lieve his conscience of its load, and encrowns from His head and placing it able bed. upon the head of your faith.

2. The placing of sanctification be- here," growled the father. There are instances of vegetable and nimal life. Here I remark, that while possible to please God.

There are instances of vegetable and prepared for life? Nay; man, had he possible to please God.

There are instances of vegetable and prepared for life? Nay; man, had he possible to please God.

There are instances of vegetable and prepared for life? Nay; man, had he prepared for life? Nay; man, had he possible to please God.

There are instances of vegetable and prepared for life? Nay; man, had he prepared for life? Nay; man, he fore justification, for the evidencing of "Oh! but I'm going to die, father, these words, like evening chime from years, and ruins many souls. How many father; won't you read me a little in none other name-none other name! are gone to hell, who thought they were this," and she drew a small Bible from And when he awoke, in more joyful of life. He would not have planted in going to heaven, deceiving themselves among the shavings. A warning shake measure, like matin bells saluting the The depravity of man's heart consists his bosom the seeds of death, but have with false assurances, and fetching their of the head from her mother was not morn, the strain continued:" None other comforts from the sight of their own noticed. She was in such anguish of name-none other name-none other works, and not from the grace of God body and soul she clutched at every name!" The music entered his soul, in Christ, by a pure act of believing! chance of getting a ray of light. If this were the right path to justifica- The father's eye brightened at the I have been trying to be saved by my

lieving, but in loving and working. 3. 'I came not to call the righteous, loved the precious book. but sinners to repentance." Here is the

and "abundantly pardon."

the offers of the gospel, if I found myself willing; or, 'I must have a more before you came, and oh, I was so afraid is made? If you do not, then you do this dreadful place.' When we look on man as he is, the not believe the gospel to be free. What "But he is here now, dear Maggie, beautiful, and when, in this lofty bear- hardness of heart; then cast yourself on save sinners." your former levity of indifference. Alas! Before another sunrise she had left When we regard man as endowed in our concern for more, we too often that dingy, wretched room, and had with those mighty powers; upon whose forget what we have received. I am no gone, as we hope, to those glorious manstrength he is borne to loftier heights stranger to that most miserable of feel- sions which Jesus went to prepare for than eagle's proudest flight, subduing ings-deadness in prayer; and who can those who love him. and taming to his control the wildest and in words describe the sensation of a soul most dangerous of the elements-meas- anxiously struggling with an unseen God to fulfil his promises of mercy, and their massive forms, catching the flying yet bitterly feeling that it cannot come to Him; sinking under despondency that all is in vain; that you are addressing ness or sorrow to the nations. When one deaf to your voice; that it is needless to persist, for at the very moment

the cry of a man struggling with the billows more sincere and earnest than of a man on the bank? Look, look at the Deliverer himself-the Rock of Ages, with his hand stretched to you! Grasp it, cling to it! What does He say? 'I, even I, am He that blotteth out your transgression, for mine own sake, and will not remember your sins.' Is it for thine own sake? Oh! then, I need not fear my sins and pollutions will prove an obstacle. I am grieved for them, and desire to be a thousandfold more so; but glorify thine own self .--Though Thou slay me, yet will I trust in Thee.' We are ever forgetting that our sins are the very reason why we need a Saviour, and ought not to be discouraged by them, as proving any obstaele to his grace, when we are enabled to resign ourselves to Him; but we ought to be deeply humbled for them, and it is then that God giveth grace.

For the Children.

Little Maggie's Home.

It was a narrow, dreary street, down baskets, or sorted old bones and rags; diptheria or anything else. Is there while away up in the garrets, poor sew- room for me too? ing-girls stitched away to earn a scanty

that yours was not a home like these? can think to hide you in his arms, to We think too little of the meaning of clasp you to his heart, to wash out your and forget not all his benefits."

In one of these dingy rooms, on the little girl with the fever burning up the childish voice whispering, 'Jesus, thou blood in her veins, and not a breath of art my hiding-place.' Will you not say sweet pure air to fan her cheek. You with your whole heart those precious have thought it hard to be sick with all words? A soft I will was her only anthe comforts of a cheerful home and a swer; but I trust at that glad hour Liztime. Think of poor Maggie on her Saviour's wing. bed of shavings with only a bit of carpet thrown over it, and no pillow to rest her burning head upon. Remember, it is God only that maketh us to a blind man, who had taken his station differ. Should you ever forget to thank on a bridge over a London canal, and

him for his mercy to you? and sit down by your bed-side and take spiritual things. A gentleman on his to-day." Maggie's father sat with two Just then the poor man, who was reador three companions, his ragged elbows ing in the fourth chapter of the Acts, resting upon the broken table, his lost his place, and, while trying to find scowling face supported by his grimy it with his finger, kept repeating the pressed far down upon his forehead. No name-none other name-none other gentle words fell on the sick child's ear. name." Some of the people smiled at Only oaths and drunken songs almost the blind man's embarrassment; but the 1. You keep looking at your act of as dreadful. The wretched mother gentleman went away deeply musing. believing. What is this for? Why, cer worked at her wash-tub, and the only He had lately become convinced that he tainly, that you may be satisfied with window was hung with the garments was a sinner, and had been trying, in your faith; and being satisfied with it, she had been washing, as was also the many ways, to obtain peace of mind. what then? No doubt, you will rest in handle of the old brush which she had But religious exercises, good resolutions,

your faith. This is making a Jesus of come," moaned the sick child as she able him to rejoice in God. The words it, and is in effect taking the crown of tossed from side to side on her miser- he had heard from the blind man, how-

tion, we should not be justified in be- sight of that Bible. Do you know the own works-my repentance, my prayers, reason why? It was not because he my reformation. I see my mistake. It

first ray of hope: they are not to repent girl," and with a nod to his wretched in any other. For there is none other in order to be haters of sin and lovers companions he snatched the book and name—none other length of September next. in order to be haters of sin and lovers companions he snatched the book and name—none other name—none other

stand-point an unanswerable argument such. But I dare say you admit all this. the mother, sharply, as she turned to why you should "seek the Lord while Well, then, here is the weight of the ob- the grieved child; "you deserve to lose

"Oh, I am so glad to see you!" she "When I walk through the valley of

ing, we see his Creator placing on his your knees, and whilst you pray to be That was the verse after all, that crop you must clear your land, plow, both are found in full exercise, they pro- lutely necessary for the spiritual life of brow the chaplet of glory, by giving delivered from it, oh! forget not also to brought hope to little Maggie's heart, him universal dominion over whatsoever pour forth gratitude to God, that He and the poor child felt that she could liveth and moveth in earth, and air, and hath thus made you to groan under it, lay herself low at the feet of such a

"And where angel throngs are glowing,

A harp to her is given, And she sings, no sorrow knowing, Close by the gates of heaven.

A Nice Hiding Place. A TRUE STORY

One morning I went to my pleasant the heart is overpowered with vain and school room, and found many vacant wandering thoughts, and you do not seats. Two little scholars who had been sincerely desire what you pray for? This with us a few days before, now lay cold is indeed, a feeling most miserable, but in death, and others were very sick. oh, how needful! Is not this praying indeed in sincerity, from the very consciousness of sin and misery? Is not ing bitterly as I went in, and some of them ran quickly to me, saying, "O, teacher, Minnie and Georgie are dead. What shall we do? Do you think we shall be sick and die?"

I touched the bell gently as a signal for the opening of the school, and when they had all taken their seats, I said: "Children, you are all alarmed at the approach of this terrible disease. You sorrow for the death of your mates, and fear that you too may be taken. Many of you have asked me, What shall we do? I know of but one way to escape this trouble, and that is to hide from it. If you will listen, I will read you of a hiding place."

All listened eagerly, while I read the ninety-first Psalm. I made no comments, but in a few words asked that the Comforter would carry his message to their hearts. They all seemed hushed by the sweet words of the Psalmist, and the morning lessons went on as usual-

At noon, a sweet little girl named Lizzie, came to me, and said, "Teacher, are you not afraid of the diptheria?" "Weil. No. 1 answered. you, if you thought you would be sick SPL and die,?" "No, dear, I trust not. "Liz- CHR which the good home-missionary turned | zie stopped her questioning, and looked his steps, and the houses on either side me full in the face for some minutes, seemed like swarming rookeries. They had once been respectable homes for her face brightened a little—"Oh, I single families, but that must have been know now," she said. "I know why long, long since. Now the washerwo. you are not afraid. You are hiding un man plied her work in what had once der God's wings. Oh, what a nice place been the family parlor, and away in to hide! I thought of that as you read the damp cellars ghastly men and wo- the chapter. I wish I could hide there men wove rag-carpets or wrought rough too. Then I should not be afraid of the The Westminster Review (Radical-)

"Yes, Lizzie," I said, "room for you and for every one who wishes to come. Oh! have you ever been thankful Oh, he longs so much more than you the music of heaven, with its choirs of ten thousand of thousands, yet it will econd floor of an old house, lay a poor be far sweeter in his ears to hear your

The Blind Man's Sermon.

'A few persons were collected around was reading from an embossed Bible. You have felt what a comfort it was Receiving from the passers-by of their at nightfall, to have your father come carnal things, he was ministering to them your little hand in his, while he tender- way home from the city was led by cuy inquired how "his little girl had been riosity to the outskirts of the crowd. hands, a crushed and rimless hat was last clause he had read: "none other altered habits, all were ineffectual to reever, rang their solemn music in his "We don't want the likes of him soul: "None other name!" When he reached his home, and retired to rest, and he awoke to a new life. 'I see it all! is Jesus who alone can save. To Him "Give it to me, Mag, give it to me, I will look. "Neither is there salvation tence and perfection of the life of each, without which life will neither comwithout which life will neither comwhereby they must be saved."

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